A U M

For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.

This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.—EGYPTIAN WISDOM.

THEOSOPHY

Vol. XII June, 1924 No. 8

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

A LIVING QUENCHLESS FIRE

SOME of us knew a man in human form, who was living a life absolutely devoted to the well-being of his fellows; who taught a teaching that anybody can find to be *true,* and who was himself true to his own teaching.

And just as in our forefathers' days, when their fire was out, they ran over to the neighbors to fetch hot coals from others' fire—our fire was out.

Here was one who brought us the fire-pot of the ancient teaching and the ancient life. And when, being human, we would have worshipped him, he said, "It is the *fire* that the virtue is in, not in the fire-pot; I do but repeat what I learned from Mr. Judge."

And so we would have perhaps adored Mr. Judge, and have worshipped Mr. Judge, as the Christians adore and worship Jesus; but when we came to read what Judge himself had taught, his saying was, "The virtue is in the fire, not in the fire-pot; I do but repeat what I have learned from H.P.B."

And when in a rush of gratitude and devotion we seized hold on what H.P.B. had left of writing and of example and would quickly have fallen into adoration of her, behold she said, "My gospel is not mine, but his that sent me; I bring you here but a nosegay of culled flowers; naught is mine but the string that ties them."

And then coming back and regarding rather the content of the fire-pot than the fire-pot or the kindly brother that loaned it to us—regarding the fire and the teaching, we saw that the teaching was resonant with one ancient, constant and eternal iteration: THAT THOU ART. And the living quenchless fire that burned in the Christ's and Buddha's hearts so burned in theirs—the fire of the Supreme Spirit.

THE SCREEN OF TIME

Signs of the Cycle

The trend of events in America during the last eighteen months and the uncertainty, *laisser faire* and slow decadence evidenced everywhere in our social, business and political fabric are highly significant. So are the sporadic outbursts of unreasoning ferocity and violence on the part of individuals and groups over seemingly unimportant matters, in various sections of the country.

During the opening months of the year 1923 the tone of business was exceedingly optimistic, if its reflection in the columns of the newspapers of the greater cities provides sufficient criterion for judgment. But by early spring this optimism began to be shot through by warnings, to dwindle away almost over night and be replaced by a growing uncertainty and pessimism. Strikes, shutdowns, failures and receiverships have been common. The farmers are facing an economic crisis; on the other hand one of the few prosperous industries has been the production of automobiles.

The period has disclosed no statesmanship, developed no political leader, brought into relief no outstanding consistent policy, foreign or domestic. The passing of the late President caused no slightest ripple in the sea of affairs, nor has the elevation of the Vice-President accented the fervor of the general unenthusiasm. Taxes are an ever-increasing burden, to be paid grumblingly and evaded wherever and however possible—largely because of the growing recognition of the terrible wastefulness and wretched inefficiency of government, not to mention the high cost of living and the growing pressure that the widespread and insensate desire for leisure and luxury has placed upon the tax-payer.

In the cities congestion is growing daily and almost hourly, despite the restricted immigration which in itself is a source of irritation and discord both at home and abroad. Thousands of children are restricted to part-time sessions in overcrowded schools; housing is so inadequate that normal living conditions are well-nigh unavailable, and so prohibitive in cost, when found, that they are quite out of reach of the decent majority. Urban and interurban transit is overtaxed, irritatingly inefficient, expensive—and withal for the most part unprofitable. The principal streets of the great cities are a maelstrom of trucks and automobiles, the operation of which so vitiates and poisons the air that various Health Boards are on the point of "doing something," though it is reasonably certain that none of the officials knows what to do.

In the country the difficulty of securing labor, its high cost and lack of dependability, together with the disproportionate returns from his investment in time, work and money make the farmer

wonder whether it would be wiser to continue or to quit. Meantime his bank balance dwindles and his mortgage grows.

Is It Progress?

To the average mind, human history presents a panorama of some thousands or hundreds of thousands of years of confused, obscure, bestial struggle toward light, followed by a shorter period of barbarism and a final flowering into our present condition of "sweetness and light."

The Theosophist knows the picture to be of another color; that the cycles of civilization are immemorial, the age of the thinking race incalculable. He knows likewise that the present civilization not only falls far below the peaks of other efforts, but, with one possible exception, is the darkest period in the history of the race; so dark that in comparison with "Ramayana" days, it is a hell of suffering without limit.

However, James J. Walsh, M.D., LL.D., Ph.D., Litt.D., Sc.D., K.C. St.G., has not allowed his alphabetic fence to obscure his judgment. The ordinary idea of human progress, he thinks, is without justification in history. Present problems have always existed, and have been solved as well in the past as in the present, whenever taken seriously.

> Much more of our science was anticipated longer ago than we care to admit, until the actual evidence is presented to us.
>
> The assumption of inevitable progress supposed to be traceable from century to century, if not actually from generation to generation, is entirely without confirmation in history.

We are behind, rather than ahead of the past in the great expressions of human achievement, and in general, while we have improved the lower kingdoms to a great extent, man is about as he was originally.

The Obstacle to Growth

Dr. Walsh's reviewer wishes to know why we have been unable to progress as much socially as physically, especially when peace, kindness, mutual help, fairness, and politeness, pay larger dividends than flying machines and radios.

The answer is rather obvious: We have gotten what we went after, which was machinery and not peace and kindness. The road we have taken has been due entirely to ignorance of the true path to happiness; we have thought these things *meant* happiness in themselves. Mankind is involved in matter for the dual purpose of self-education and of raising matter to self-consciousness. Duty forgotten, we have become caught in the cogs of our self-created machine while seeking selfish happiness. Selfishness *in toto* being of the nature of matter forms a tie unbreakable until we set ourselves to its rupture, instead of as at present regarding it as a floral offer-

ing to our own superior wisdom. In the meantime, possessing the light of reason, we allow it to be used and dominated by the material side of our nature—a prostitution which necessarily results in disease, mental, moral, and physical.

In its time and place, the true line of experience for the consciousness in matter was expansion, greed, ingurgitation; might is right, and the survival of the fittest, are true laws in their own sphere. Animal nature in itself followed those laws unconsciously, naturally, and with a minimum of unhappiness. That day is gone for *us;* but we cling frantically to it and wonder why we fail to achieve happiness. Can a blooded racer be happy in a pig-stye?

For milleniums we have trampled one another in the mire of selfishness, while looking upward at the ladder of selflessness pointed out by the Great Teachers, and wishing we had the courage to climb. The time has come for reinvolution to the Supreme Unity from which all came. Until we reorganize our whole view of nature from the personal to the impersonal, from the passionate to the compassionate, from the selfish to the unselfish, we will remain in a hell foreign to our real natures, be it however many aeons.

Is Civilization Decaying?

This, in effect, is what the Hon. Bertrand Russell inquired in a speech some months ago. One might ask what further decay can be in store for that which has nearly reached extreme putrescence; but the Honorable gentleman's views are in general so near what has been said again and again by H.P.B. and W.Q.J. that we reproduce the gist of them.

Mr. Russell believes that there are diseases which can be directly attributed to characteristics of the social system—cancer, for instance, is seemingly caused by the whole tendency of the civilization in itself, rather than by any defect in social organization. Cancer is peculiar to the civilized peoples. (We believe, however, that a "certain defect"—vivisection—may play a prominent part in the spread of cancer.)

It had sometimes been assumed, he thinks, that one of the effects of science was to make the human animal rational. This was one of the Victorian illusions which the present century has seen fit to shatter. Instincts and impulse are still the main sources of human conduct.

Another happy illusion which has been entertained is that since science gave man control over nature, this resulted in an addition to human happiness. An industrial society seeks doubtful luxuries, one of which is a larger population, which ultimately is equivalent to a lower standard of life. War is another, which increasingly

tends to be waged against the civil population, and for whose conduct men of science are becoming increasingly responsible.

Artificial birth control may cause the domination by a small white population over the colored races, who will be governmentally prohibited from knowledge thereof. This may lead to mutiny and the extinction of the white races. Sterilization is another factor, whose application is at present only prevented by superstition. It might be possible to make a beginning with imbeciles, although a likely consequence is that opposition to government may be taken as proof of imbecility. The dependence of emotional disposition upon the ductless glands is a discovery of importance. Governments may in the future produce artificially any disposition desired.

Mr. Russell concludes that science depends for its effect on the passions of the dominant classes or nations, having untold possibilities for good or evil, but offers no substitute for virtue—not even glandular adjustments! He thinks that so long as men are resolved on destroying one another, every advance in science does harm. Sooner or later, however, experience of misery may produce wisdom, and with the impulse of kindliness, science may increase human well-being far beyond anything previously known.

The Hon. Mr. Russell's vision is keen, and there is an increasing number of him; but all are like men tied to the rails before a locomotive—seeing the danger clearly, but helpless to avert it. The Theosophist—very apt to be one who has acquired wisdom through the experience of misery—knows that in the immemorial doctrines alone can be found that knowledge which discerns the division line, infinitely fine, between the man and the animal in each individual; and that in that wisdom is the one wedge capable of penetrating the crevice and levering the animal from its present control of the god.

An Overcrowded World

How utterly futile and even absurd is the "work," so far as its direction is concerned, of many scientific men of the day is well illustrated by a Baltimore dispatch to the New York *Times*. It sets forth the estimate of a statistician that the world will be crowded a thousand years hence, and that its population limit will be reached about the year 2923.

> The population of the world always has grown and certainly is now growing at a rate which, if continued, will completely populate the habitable portions of the earth with a density that will be the maximum consistent with the existence of human beings.

Thus Dr. Raymond Pearl, professor of biometry and vital statistics at Johns Hopkins University, who with a colleague, Dr. Lowell J. Reed, is engaged in extensive study of world population and its ultimate effects and requirements.

To say that the "population of the world has always grown," is certainly not scientific nor susceptible of proof. Nor is it true. One would think that a merely casual consideration of historical evidence of the rise and fall of civilizations under cyclic law would give a clue to sincere scholars in their search for a *principle* of waves of humanity, or the *law* underlying world population—which is all that present-day scientific investigators can rationally expect to uncover, since actual statistics are recent, as well as unreliable. Again, geological evidence ought to demonstrate the insufficiency of available predications: continents with their teeming millions have more than once gone down under the sea, to come up again stripped and clean of former occupancy.

Certainly Dr. Pearl is not so fatuous as to develop his ratios from the pitiful records and futile guesses of the last 7,000 years. Mankind of present general physical constitution has been on earth for over 18,000,000 years, and there have been periods when earth's population was immensely greater than it is today, as well as less. Also have there been civilizations as much more highly developed than this one as imagination can picture—and a science correspondingly so high and inclusive as to make our present pseudo-science appear like kindergarten lessons.

> The population problem is no myth. It is, perhaps, the most significant one facing mankind today. . . . I believe that any one who considers the facts is bound to have some misgivings about the world's ability to go on indefinitely increasing both its population and its average standard of consumption, for that is just what we have been doing. This widened ratio of world consumption represents a more extravagant standard of living.

FEEDING THE MULTITUDES

Dr. Pearl is anxious about feeding the multitudes, which he assumes apparently will be just like us—or perhaps, unfortunately, more so—along towards 2923. We wonder has he ever considered the possibility that man's constitution changes and that with the change his needs, perchance, change accordingly. Or that the Sun in moving around an unknown centre is continually bringing the earth into new areas in the Universe, where as earth it has never been before. Consideration of the many new "elements" that have been "discovered" from time to time might well give him occasion for thought along these lines. Even supposing the earth were to become overcrowded in 2923—a supposition that appears to us completely fanciful—is it not reasonable to deduce that there will be plenty of sustenance available of the kind man then needs, for the kind of body he then may have, under those changed conditions which the changed position of the then earth will occupy. There always *has* been plenty of food for everybody, so far as we know, and there *is* plenty now for everybody—for all and sundry,

though many suffer hunger in this high and enlightened civilization we have built in our ignorance.

New York in the Year 2000

Dr. Pearl and Dr. Reed recently completed a study of the population of Greater New York, predicting that this region would have in the year 2000 some 28,800,000 people, a figure equivalent to about one-fourth of the present population of the United States. This takes no account, of course, of cataclysms or natural disturbances, the gradual sinking of the shore-line or phenomena of that nature.

It is to be hoped that long before 2000 the people of the United States, or of that nation which will then correspond to the present United States, will have learned better than to congregate in great, congested centres of population like our present terrible cities. Indeed, outraged Nature will force them to. Meantime since "prediction" is the subject under discussion, we venture to suggest this one: Before Dr. Pearl and Dr. Reed and others of us victims of the present generation, pass on to our reward many otherwise conventional Americans, or of that great New York host whom we hope will become Americans in the progress of time—many will be *afraid* to live in what is now New York, if indeed it is habitable at all!

And this is said despite the reassuring statement of a New York Presbyterian clergyman, dining recently with a few of his faithful "Fundamentalists" in Philadelphia, that New York City would be "saved," since there were at least three righteous men still living there! Righteous fundamentalists, we suppose.

"A time and a time, and a half a time"—who can figure it out?

We do not pretend to; but there are signs—and we believe in signs. Furthermore, there is a prophetic hint in black on white made by One who knew how to read the signs and what lay behind them, as well as what the portents were. The great law of Nature is: Creation, Preservation and Destruction, in order to recreate—better, more worthily and fairer.

Interest in Insanity

As our present civilization becomes more un-sane, and as congestion and over-crowding in our great centres of population continue, a more widely marked interest in the causes underlying insanity is to be noted, as well as a sincere desire to help those of disordered mind. Not long ago in these columns the marked increase in the number of the insane, as evidenced by statistics, was commented upon, together with some discussion of the reasons therefor as outlined by a thoroughly experienced Canadian official.

In a radio talk Homer Folks, Vice-Chairman of the Public Health Council and Secretary of the State Charities' Aid Association, New York, declared:

> The number of insane is increasing faster than the provisions for them. At present there are 7,000 more patients crowded in institutions for the insane than the buildings can accommodate suitably. . . . Not only are the institutions for the insane unsuitable and insufficient, but owing to the lack of accommodation for the feeble-minded, who should also be taken care of by the State, about one-half are at large. These people are responsible for a large part of vice, crime, disorder and poverty.

SUICIDES, INSANITY AND GOSPEL HYMNS

Dr. Richard Roberts, of Montreal, speaking in Hartford, Connecticut, to the delegates to a conference of men who are considering entering the ministry, said that personal religion inspired by the sentiment in some hymns, such as "When the Roll Is Called Up Yonder" and "There Will Be Glory for Me," has been the cause of increase of suicides and insanity.

Commenting upon the foregoing a writer in The New York *Times* points out the prohibitions in the Buddhist canon law of priests' inciting to religious and psychic intoxication by expatiating on the delights of Heaven. He quotes:

> Whatsoever monk shall knowingly deprive of life a human being . . . or shall utter the praises of death, or incite another to self-destruction, saying, "Ho, my friend, what good dost thou get from this sinful, wretched life? Death to thee is better than life"—if with such thought and mind, he by various argument, utter the praises of death or incite another to self-destruction—he is Parajika (he is no longer in communion).

CONGRESS ON MENTAL HYGIENE

An editorial in The Washington *Post* calls attention to an announcement of the intention to hold in the United States in 1925 an international congress on mental hygiene, the object of which is to attempt to find a solution for nervous disorders, mental deficiency and delinquency. Thus far twenty-one nations have agreed to send representatives, and this number probably will be increased. Says the writer:

> By patient experimentation and the application of the ever-widening discoveries of science to mental diseases it will be possible to remake a world which will, in the fullest sense, realize the aim and motto of the old pagan poet who sang the excellence of *mens sana in corpore sano.*

A soundly based optimism is a helpful attitude of mind but the *Post's* editorial writer is to our minds over-sanguine. On the present basis of a materialistic religion, a grossly materialistic science, and a still more "bodily" psychology with its cruel and pernicious practices of human mental and emotional vivisection, how can any real relief for suffering humanity be expected?

Remedial aids may now and then afford relief, temporary or otherwise, but in most cases they avail little. Only a true psychology, together with its application in an individual way to the particular individual under treatment, offers justifiable hope. The best way to relieve insanity is to promulgate in simple terms a sound philosophy of life, so that the purpose of life may be understood and fulfilled, and the great spiritual laws of a Spiritual Universe be complied with.

Catholic Church Attendance

In connection with scanty church attendance figures recently compiled by the Lord's Day Alliance, a priest of the Roman Catholic Church wrote a letter to the New York *Times* to direct public attention to the fact that the figures quoted applied but to Protestant churches of various sects, and not to the Catholic. Then he proceeded to give some figures showing the mighty Sunday attendances at Roman Catholic churches in New York and vicinity.

Undoubtedly these services are largely attended. Superstition is ingrained in humanity as a whole even in this our "enlightened" period, let alone among the poor and ill-educated masses of men, who believe that their spiritual future rests in the whim of the Roman Catholic hierarchy and its representatives. These hard-working and well-deserving people are sadly exploited and many go to church and give their money to it because they are afraid not to. Hence the large Catholic attendances—at services carefully worked out with mystery and mummery well calculated to keep the ignorant and oppressed thoroughly psychologized.

That the Roman Catholic Church is greatly weakened in its actual strength and influence is, however, one of the hopeful signs of the times. The exceeding feebleness of the Protestant churches as a whole is the best evidence of the fact. For whatever essential strength and vitality Protestantism has ever possessed has been derived from its parent trunk—Catholicism. The leafless and dying limbs of this anachronistic growth afford conclusive proof that the tree itself is rotting and dying.

Says a writer in *The New Republic,* in discussing motives of men in joining the Ku Klux Klan:

> There is undoubtedly much truth in the charge that newspapers are afraid to discuss with any frankness the affairs of the Catholic church. So are educators, public speakers, and most of all, politicians. It is the existence of such taboos that makes it possible for the Klan to work underground and gain widespread adherence for its fantastic stories. . . . Similar taboos exist in lesser degree in regard to the position of the Jew and the Negro in the community. There is little hope for improvement in the present situation until all of them are broken, and a healthy atmosphere of free discussion is substituted.

Undoubtedly, the foregoing is true. People are *afraid,* and fear is the child of ignorance, which is also the parent of superstition. If only more clear-sighted souls would learn that they can place complete and utter reliance upon the Law of their own imperishable natures, we would get some badly needed examples of courage these difficult days; the example would spread, and in consequence light would be thrown on some places that are at present dark and mysterious.

AMERICAN IDEALS

The writer in *The New Republic* closes his article thus:

> Above all, we need historical education as to what American ideals really are, and as to how and why these ideals are violated by the creed of the "little Americans". Until we are willing to make a genuine effort of this sort, we must be prepared to see either a continuance of the Klan itself or at best, a continued fertility of the soil from which it has sprung, with the likelihood that the whole phenomenon may be repeated at almost any time.

True enough! Why, there are many supposedly well-educated men in high place today who believe, and often reiterate as a fact that the United States is a "Christian" country, for example—so established by the Founders—when anybody by reading the Declaration and the Constitution can prove for himself that this is not true. "Nature and Nature's God" are referred to: something as completely opposed to Catholic or Protestant ideas of Deity as light is opposed to darkness. The Founders knew what they were about when they framed those subtle documents, or if they did not, the *Nirmanakayas* who were behind them *did.*

"Americanism" does not mean intolerance; it does not mean fear or flabbiness either. An understanding of it will return under cyclic law during the last quarter of the present century, just as that understanding was had by some in the last quarter of the eighteenth century—and by a few within the last fifty years. Wrote William Q. Judge:

> Now this is, as I said, an era. I called it that of Western Occultism, but you may give it any name you like. But it is western. The symbol is the well-intended American Republic, which was seen by Tom Paine beforehand "as a new era in the affairs of the world". It was meant as near as possible to be a brotherhood of nations, and that is the drift of its declaration and constitution.

"Well-intended," yes, and well-started; now it has to be brought back to an approximation of the ideals. At least *some* can elect to form units in a brotherhood within the present nation; to live and let live in brotherly amity. That would be a true *start* towards bringing the real into line with the ideal. It is worth thinking about, and trying for.

STUDIES IN THE SECRET DOCTRINE

VIII

Growth Through Self-Effort

LIFE is substantial as Spirit or as Matter, as the noumenal principle or as the phenomenal personality, as monads or as atoms. In pralayic non-manifestation or in manvantaric manifestation that LIFE is "One homogeneous divine *Substance-Principle.*" (*S.D.* I, 272.) IT is Be-ness.

Involution of Spirit and evolution of Matter is one process, though it appears dual. That process can best be described as perpetual motion which never ceases, never slackens nor increases its speed, not even during the interludes between the pralayas, but goes on like a mill set in motion, whether it has anything to grind or not. *This* is Be-coming.

The never-ending (for it never began) stream of conditioned existence is conscious; from within the dark depths of Be-ness it issues forth to show itself as the without which is the universe. That stream is composed of Beings—collectively Being—these as units or *en masse* are finite while the stream as a process is infinite, beginningless and endless. These finite beings, be they atoms or monads, are identical with the ever becoming Universal Over-Soul, which itself is an aspect of the Unknown Root—or the one "absolute attribute" of Be-ness (*S.D.* I, 2). These beings vary infinitely in their respective degrees of consciousness and intelligence. Each of them either was or prepares to become a man; therefore there are three basic types of beings: (1) Incipient men; (2) Men; and (3) Perfected men (*S.D.* I, 275).

> The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or EGO-ism . . . they have no individuality in the sense in which a man says, "*I am myself* and no one else;" in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units. (*S.D.* I, 275.)

These incipient entities evolve into self-conscious individuals, intelligent enough to exert and make use of their Will, only in the human kingdom. They can have no independent conscious existence before they pass through a long line of evolution in the kingdoms of nature below the human; therein states of consciousness are unfolded leading to self-consciousness which is the birth of man. Individuality thus acquired further evolves in the human kingdom by self-induced and self-devised efforts, in which intelligent will-power and the compensating or re-acting Law of Karma play the most important parts. The self-conscious individual by self-effort, co-operating with the Law of Karma by the help of his Will-full

Intelligence, and receiving opposing reactions when through ignorance that intelligence fails to co-operate with the Law, ascends through the gamut of manasic-evolution which takes him out of the condition of man into the kingdom of the super-man. Thus the third stage is reached.

Here we are concerned with the middle or second stage of the three, viz., of man.

The first and the most important idea to understand in reference to evolution in this our kingdom is the following:

> The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. (*S.D.* I, 17.)

In the philosophy of Theosophy this fundamental plays the leading role. Every enquirer is told of it at the very start. Every tyro in Theosophy speaks about it. It is not a difficult proposition to understand, and yet, without doubt, it is the most difficult one to practise, and because of that, very often it is the least understood of the teachings. This is not paradoxical but the fact is that this teaching cannot be grasped by mind alone—however mighty the mind. No amount of theoretical knowledge of it will produce necessary effects. To know it thoroughly the teaching has to be applied, has to be practised, many a time, in many a situation, till dimly its activity stands revealed to our perception. It is *not* a mental process, hence mind alone cannot fathom its mystery; it is a *manasic* process, in which *our* mind is only a learner. Ordinarily our minds are the enlightening influence in our lives; but what has given it its enlightening power? Manas, the Thinker, is the teacher of mind; he lights the mind; from him our minds gain their power to illumine, their capacity to shine. Only when Manasic action of the Thinker, the Manushya, the Real Man, begins to operate does this teaching, through application, become clear.

"The mind is like a mirror, it gathers dust while it reflects," says the *Voice of the Silence*. But Manas is the Light of Buddhi which is fed by the Energy of Atma; it is the flame, radiant and luminous, which all the time performs the sacrificial action of consuming dust to make it shine in splendour. The energy of Atma is the Will, free and impersonal; the Light of Buddhi is the Intelligence which utilizes it because it is energised by that Will.

Will is the creative-power in man—the maker of super-man. By our will we are the fashioner of that which is divine in us but which now is asleep, dormant, latent. Conscious, intelligent Will is the faculty *par excellence* of man, and this is the moulder of Individuality itself. Manas gains mastery over his mind and the other lower instruments by the power of Will and the faculty of intelligent discernment.

The human kingdom is the balance between non-humanity and super-humanity. Hence the human kingdom is the plain of Kurukshetra—the plane of struggle and war. The hell of non-self-consciousness is behind, the heaven of all-self-consciousness is in front of man—in his present state the purgation of matter has to be undertaken by him. This means that leaving behind his *state* or *condition* of self-consciousness *he* has to make of *himself* a Self-Conscious *Being*. The personality has to lose its animal nature, its vegetative tendencies, its inert earthiness and become pure; then only can that purified personality be handled by Manas, the Thinker, who running with it, through the seven-fold upward course assimilates to himself the eternal life-power of Atma, and blends it, himself and that Atma into one and becomes a Self-Conscious Pure-Buddhi-Being—Wisdom-Incarnate, Lord of Contemplation.

The third fundamental proposition fore-shadows in that one sentence quoted above the entire evolution-process of the human kingdom, a few salient factors of which we have tried to indicate above, and which in conjunction with the following extract from the Second Volume (pp. 109-110) will afford light to the student:

> That which propels towards, and forces evolution, *i. e.*, compels the growth and development of Man towards perfection, is (*a*) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (*b*) the lower astral body or the *personal* SELF. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa,* or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e. g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun—the Monad—the lower *Ego*, or *personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life *(Tanha)*, which is "the maker of the tabernacle," as Buddha calls it in *Dhammapada* (153-154). . . . The Atman alone *warms* the inner man; *i. e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality. . . . It is the Higher Ego, or incarnating principle, the *nous* or *Mind*, which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal virus, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in

making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

The initial steps of this momentous journey have to be taken now and here by every earnest student of the Wisdom.

The first of these is to reject, without any mental reservation, without any equivocation whatever all religious, philosophic or scientific creeds which teach the existence of an Intelligent Ruler of men, Father of His children; which teach dependence on power, force or law outside of man himself; which inculcate the practise of ceremonial and ritual for appeasing powers sub- or super-human; or which encourage the notion of man becoming a ministering angel or deva with a view to propitiate the desires of mortals. To all who are in churches or mosques or schools where either or all of the above doctrines are taught, East or West, Theosophy says—"Come out from among them and be ye separate, and touch not the unclean thing." (II *Corinthians* vi:17.)

That is the first step—the complete rejection of orthodox creeds which have to be blindly believed, or which encourage dependence on outer agencies, personal or institutional.

The next is to practise every day and in all circumstances self-reliance, to gain the habit of moving from the centre within, to energise by the power of self-determination, to make use of Will-Force to think and reason, to feel and imagine and finally to perform action. This is to save ourselves from mental darkness, though it is inflicting upon ourselves the tortures of responsibility. Through this, however, self-redemption is attained and to this reference is made in the following:

> There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally—SELF-REDEEMED. (*S. D.* II, 420.)

That is the second step—a sincere and persistent effort at Self-energisation through the perception of the Great-Sacrifice of the Master-Soul, who is the Lord of Consuming Fire, who brings not peace but a sword of flame called Responsibility.

The next step is the recognition of the very important factor that the same Master-Soul has sacrificed for others. It is not often realized that to enable others "to come out from among them" and to help them shoulder the burden of self-responsibility and achieve self-redemption through self-correction is to prove to ourselves the measure of our own achievement. By our life and work we become channels of service to others; this in proportion as we practise the second of the rules, just as the strength and completeness of that second lies in the observance of the first rule.

That is the third step—the spiritual service of the human kingdom by assisting its members to live the Wisdom-Religion of Responsibility leading to Freedom immutable and Joy eternal.

The third fundamental proposition of the *Secret Doctrine* teaches us first to be warriors and fight the powers of darkness—blind-belief, credulity, superstition; secondly, to be energised by the powers of light—Responsibility and Sacrifice; thirdly, to live the Law of Brotherhood which springs from the vision that we and our fellows live in the One Master-Soul, and that between these three complete identity subsists.

This triple lesson is as profound as it is difficult. The words of Mercury sound harsh after the melodies of Pan. But for every human soul comes the moment of realisation in which the fantasies of matter-beauty, *prakriti-maya,* are seen as such and cause poignant grief. Very near, however veiled, is the simple glory, the simple beauty, the simple grandeur, of the Single-Eyed Self, who works strenuously to take us away from the realm of past, present, future into that of the Eternal Now. The bridge each human soul has to cross is that of Intelligent Responsibility and Sacrifice, through self-induced and self-devised efforts.

Cyclic Adjustments

For verily, all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, while they remain but the dreams and often the nightmares of the present era. All this will surely pass away and be no more. A seismic breath in Egypt may occur tomorrow and the earth will then "open her mouth" and swallow the waters of the Canal of Suez, and it will become an impassable bog. A *terremotos,* or still worse, a *succussatore,* as they are called in South America, may lift the Long Island with its "Liberty" and toss them both a hundred feet high in the blue air, but to drop them down, covering their watery grave with the never-drying salt tears of the Atlantic Ocean. Who can tell? *"Non Deus prae videt tantum sed et divini ingenii viri"* saith sly Cicero in his *De Divinatione,* treating of cosmic phenomena. And the same thing threatens Lutetia that was, or Paris that is, and our own British Isles. No; never has God predicted so much as has the divine intellect of man; surely not. Nor would Cicero's feelings change, had he ever read the *War Cry* in his day or entertained a couple of Adventists. And what would be Cicero, after all, in the presence of a modern Materialist? I asked myself. Would he be non-plussed, or would he remark—as Job did to the new philosopher, his persecutor—"Hast thou not poured (modern) wisdom out as milk and curdled it like cheese," enough to show us what it is?—*H.P.B.*

LIVING THE LIFE

DEAR COMPANIONS:

Your statement of monthly expenses is not encouraging, but we have seen worse conditions, and with less in view to face them. It looks like "alone and possessing nothing" for us; but we can face all this without the slightest fear. We must trust absolutely to the Law, doing our conservative best as we go along. We have but to keep that work, which we see to be the Real work, going, through thick and through thin; then, whatever comes will be right, and we will finally see the right results for All, for it *is* "All" that we are working for.

Business has been defined as "a lot of useless activities which we have created and now bow down to and worship." But there are some we know who are heretics in that direction, and I like these best. Well, the world we live in is governed by these very follies, and we are here to hold fast and get going a crop of better, finer ideas.

The fact that burdens are growing heavier cannot be accounted a bad sign; there must be in those to whom burdens come an unused strength that needs exercise. We will have to take the Bible saying as true that "the burden is to the strong." Too, it is well to know one's strength, which cannot be known without using it. By and by you will know what you *can* do, and the necessity for these trials will cease.

In answer to H—— I am glad that you made plain—and it cannot be made too plain—that there is absolutely no one in U.L.T. who "instructs and informs other members of what he or she gets as coming from Masters." Don't worry about anything you may have said or hinted about me; no particular harm is done, but it is best to keep silence and act according to your own convictions. Let others follow not you, nor anyone, but the path you show. This is the safest way for all: point to the records and advise an open mind and an eager intellect as well as an unveiled spiritual perception. We have faith that "the Master's hand is over all" and go the limit on that. I think that your letter covers the ground pretty well. The "writer" of the "extracts" in question does not care what is done with any words he has written, so long as the sense and meaning is maintained, the intent preserved; nor would he in the least object to the presentation of the ideas in any other way; in any event, no name is attached or recognition sought.

In regard to the question asked. In the *Voice* it speaks of Kundalini as Buddhi, considered as an active power—the power of that sheath in full operation. Ordinarily, Buddhi acts indirectly through Manas in its lower aspect of action, thought, and feeling

as they relate to the objective consciousness. In this sense, therefore, Buddhi may be called passive; the power is there but transmuted into lower and divergent energies.

The unitary idea in the septenary nature is to be had from the conception of Consciousness, or the Perceiver, using different vehicles for expression and reception on different planes. It is not waking nor sleeping nor Deep sleep, nor Sushupti, nor Turya, but just *Consciousness* acting in these various ways and conditions. We are That which perceives in these various ways. Consciousness is One—the ways are various. The Seer is unitary, but has many ways and directions of seeing. "Man" is not any of his principles, but they are "his" instruments. These principles or sheaths are made up of the "lives" of various kinds of different planes. The unitary idea is consciousness with power to perceive in every direction through appropriate evolved instruments. Like the God of the Bible, "Man" cannot be found out, for darkness surrounds his pavilion. "He" is ever behind every manifestation and expression, and is also Paramatma, the Highest Soul.

Unity cannot be stepped down. IT ever is; IT is to be realised. Of course, it is a consideration of processes that is confusing with our present perceptions; but it is not so difficult to have a working generalization sufficient for our present purpose. The thing to be realised is Unity—the One, not separate in its manifold appearances. That Thou Art, O Svetaketu.

I think that the word "Perceiver," connotes both individuality and that power of perception which is infinite. As individual—as Ego—it connotes all the experience of the immense past. It is also Ishwara and Paramatma, for that which perceives has no limitations to its possible field. The Perceiver rests in the Infinite and is always behind and above any and all expansions of perceptions. "Man" is greater than any mind he may have for he is constantly changing it—and remains. The Soul looks directly on ideas; nothing comes to it but ideas, obtained through its various evolved sheaths. We can have no experience whatever, whether from the bodily organs, or by suggestion, unless an idea is presented. Ideas may come from objects, from words written or spoken, but our only real perception of them is "idea." We classify ideas because of an assumption of separateness, but that is not the true way, and the effort should be made to realise that the Soul is vision itself, and that it looks directly upon ideas.

There are minds many, and many kinds of mind, but there is the Eternal Thought in the Eternal Mind—the world of Eternal Idea which is the world of True Being. We must bring back to the light of day the present sense of our divinity which illumines us in dreamlessness—where the "Spirit thinks not, yet thinking not,

he thinks, for the energy that dwelt in thinking cannot cease because it is everlasting."

Study, work and service are the means, with the motive of being better able to help and teach others. Doing all we can, we do all that can be done. There is no use in distressing ourselves about what we do not know; we find knowledge springing up spontaneously within us as we do our best with what we see and know. It matters not whether that which we consider as "we" gains or loses so long as what should be done is done as best we are able. It is desire—results—that trouble us; they always will. The right done everywhere is ours. No learning is learning unless it leads to readjustment.

Love to you, as ever—*R.C.*

JESUS AN INITIATE

The position THEY give to Jesus, *as far* as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birthright of man—*absolute* Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other "temple of God" but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that of an initiate who recognized no difference—save the moral one—between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year of our vulgar, so called, Christian era.

We do not know which of the Buddhas our correspondent is thinking of, for there were many "Buddhas?" They recognize in him one of the "Enlightened," hence in this sense a *Buddha;* but they do not recognize Jesus at all in the Christ of the Gospels. Such questions, however, can hardly be answered in a public journal. Our correspondent seems to be ignorant of the fact, that though we live in India, surrounded by 250 millions of human beings, whose devotion and reverence to their respective avatars and gods is not less intense or sincere than that of the handful of Christians who grace this country to their Saviour, yet while it is deemed respectable and lawful to laugh at and abuse by word, and insult in print every one of the gods of our *heathen* Brothers, that journal which would presume to deny the God-ship of Jesus and speak of him as he would of Buddha or Chrishna, would immediately lose caste and have a hue and cry raised against it by its Christian subscribers. Such are Christian ideas of justice and Brotherhood.—H.P.B.

THE KINGSHIP OF THE SOUL

India has been going down for thousands of years. She must take equally long for her regeneration. The duty of the philanthropist is to work with the tide and assist the onward impulse.—*Mahatma K.H.*

THE movement for Democracy in the East is regarded as the fruit of Western culture. *Swaraj,* Self-Government, is the cry of aspiration which arose as an echo in the East of the trumpet call of self-determination sounded in the western hemisphere—so it is said. In several countries of Asia the military victory of Japan over Russia is seen as the starting-point of the democratic movement in the East. This notion is the outcome of the false conceptions which, like a thick fog, have surrounded the Spiritual Figure of Democracy, since the days of Aristotle.

All Incarnations and Avatars of the Spirit-Power were Democrats and Preachers of Democracy. They were Protestants, one and all, against the autocracy of blind-belief and the authority of God or Gods, Popes or Caliphs, priests or purohits. What can be more democratic than the teachings of the *Bhagavad-Gita*—"He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed;" and again, "As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body;" and finally, "Of those things which deceive I am the dice, and splendour itself among splendid things." Is not this the last and final word on true Democracy? For the practising of universal brotherhood where is a better guide to be found than in this: "Know that the Wisdom which perceives in all nature one single principle, indivisible and incorruptible, not separate in the separate object seen, is of the *Sattva* quality." For the realization of Democracy where is the image superior to this: "There dwelleth in the heart of every creature, the Master—Ishvara—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place."

There came to the world as a mighty warrior, that Prince of men—the son of a royal father—who fought the autocracy of the priest by his poverty, who killed the letter of the law by the power of the Spirit which is Democracy incarnate. Gautama, the Buddha, gave up all that he possessed, wife and child and throne, so that the poor may inherit the earth, and taught: "The Lord of self is the Self; who else could be the Lord?" "Look within, Thou art Buddha." Can any socialist make a grander assertion to the greater glory of man? The Word became flesh, six hundred years before the Christian era, and It was the message of Liberty, supreme and final:

Pray not! the Darkness will not brighten! Ask
  Nought from the Silence, for it cannot speak!
Vex not your mournful minds with pious pains!
  Ah! Brothers, Sisters! seek

Nought from the helpless gods by gift and hymn,
  Nor bribe with blood, nor feed with fruits and cakes;
Within yourselves deliverance must be sought;
  Each man his prison makes.

Jesus, following Gautama, likewise taught spiritual democracy. He was the friend of publicans and sinners, and if Buddha had among his disciples Upali, the Barber, Jesus had Peter and his brother Andrew who were fishermen—and there was Mary Magdalene.

The Vedas, antedating the *Gita,* taught Democracy. Plato, the predecessor of Jesus, preached likewise. Naga-Arjuna following the Buddha and Apollonius of Tyana following Jesus of Nazareth did the same. A long line of Spiritual Socialists is historically traceable as influencing the destinies of races and eras, communities and civilizations. They were all Comrades belonging to the same Guild of Service, all Masons of the one Grand Lodge united by a single purpose—the establishment of the Reign of Democracy, the Republic of Conscience, the Rule of Knowledge. The forces of autocracy drove the spirit of Jesus away when Romanism conquered the early Churches, and the era of Democracy came to a close. Similar forces overtook and corrupted the Teachings of Nirvana and the Law, of the Tao and the Aum in the world of Asia. Spiritual Socialism became extinct and the Great Socialists, rejected and persecuted, retired behind the Veil, just as Indian women flew to the *purdah* before the invading armies of foreigners. Decade by decade and century after century the great spiritual truths passed through obscurity to oblivion. Then mutterings were named; prayers and gestures became sacraments. Karma-Nemesis unerringly produced its avenging retribution—blind belief gave birth to scepticism, abject authority evoked the questions of doubt and challenged the dicta of creeds; Science, once the hand-maid of religion, reincarnated but to wage war against it. Democracy and Socialism lost their spiritual moorings and became political catch-words, mere shibboleths. Still the world moved on when Disraeli, himself a statesman, wrote in his *Lothair:* "The world is wearied of statesmen whom democracy has degraded into politicians." We do not fare any better today, though since then millions have died to "make the world safe for democracy." With Phocion we can compare the speeches of the political Demosthenes of today to cypress-trees: "They are tall and comely but bear no fruit."

The East has been coming under the influence of the material aspects of democracy and socialism. Japan, intoxicated with the

success of her martial achievements, would gladly accept a place as a "western" nation, but for the prevailing tradition of the white races which forbids her that opportunity. The China of Laotze, Confucius and Chwang Tze is a prey to ambitions of outer powers, while within herself she is seething with lawlessness and revolution. Tibet once secluded is beginning to "enjoy" the glories of scientific civilization and is full of rumours of war. Persia is contemplating the creation of a republic while her Shah is being dethroned. Even small Afghanistan has seen a great change and is no more a buffer state.

And there is India—"the Motherland of my Master," H.P.B. called it. In India a hoary tradition has kept itself alive even through superstition and ignorance—the tradition of a spiritual past. It speaks not only in the profound philosophy of the great schools but also in the observance and practices of life and religious ritual, customs and manners. The ideals of the *Varna-Ashrama-Dharma,* the religion by castes and conditions, however degraded, hark back to the ordered existence of a great age of dignity and prosperity. Yet, even in that country, because of the contacts of western culture, great changes have taken place during recent decades. What has never happened since the fateful year 1857 is taking place today—India is a subject of international concern. Nana Sahib brought India before the world by his exploits then; today a very different kind of character has made her name respected in every quarter of the globe. The recent release from prison, due to ill-health, of Mr. M. K. Gandhi has compelled the civilized world to talk of him and he is so bound up with India that it has perforce to speak of his country.

As students of Theosophy we are not gravely concerned with the political strifes of any country, but in Mr. Gandhi's political struggles is involved the welfare or otherwise of certain mystical and spiritual ideas. Mr. Gandhi is the first man in recent years who has compelled the world to listen to a statement of spiritual truths. By the application of those truths to the political events of his own country he has created a situation in the world of actions so great that it tends to overshadow the change in ideas which brought it to birth. Where statesmen have failed to make themselves heard, there Mr. Gandhi has succeeded.

Mr. Gandhi claims and is fighting for the political freedom of his country. He is doing so because of mystic convictions, by novel methods which have never in historical times been openly tried in political life—"Render unto Caesar the things that are Caesar's and unto God the things that are God's"—and that not by resisting evil but by affirming the kingship of the Soul who is man. But in rendering obedience to the Government of their country many of his colleagues and followers have more than once fallen prey to the sin

of resisting what they regarded as evil. Their political sense blinded their spiritual perception; their political enthusiasm weakened their spiritual will. Swa-raj, self-rule, instead of being recognized as the kingship of the Soul, has been taken to mean the dominance over material things. But lest actions of mortals blind us to the earnest attempt at enunciating and practising spiritual truths which are immortal in nature, it is necessary for us to discern the hidden forces, the silent ideas behind manifest actions.

Mr. Gandhi's creed is not a new one; it is that of the *Gita*, the same which was Buddha's, who fought the tyranny of temple-priests, of religious dogmas and of social conventions, all of which narrow the sphere of action of the Soul. The Buddha was persecuted for holding and preaching it but he defeated his opponents in life, while the Christ met his death; but the sacred cause of both suffered reverses after they passed out of the world of mortals.

The Great Teachers exhorted their pupils and followers to apply that creed of Spiritual Democracy first in their own individual lives. Political action involves the welfare of masses of men to be gained by a vicarious mode. "Enlightened opinion," the "intelligentzia," of today is not energized by soul-power in any country; and political action is the attempt to set free the bodies of masses of individuals who have not freed their own souls from the slavery of the lower self. Swa-raj, the rule of the self by the Self, and the rule of the Self for the ONE SELF, must proceed from the individual to communities of individuals. The cause of Spiritual Democracy has suffered in the absence of political leaders who are sufficiently energized by the Light of the Soul and by the Power of the One Life. Mr. Gandhi has realized in a great measure the ideals of Spiritual Democracy and he exhorts his countrymen to do likewise. But what is true of Indians is true of any nation. The power of the vote and political machinery have not produced happy and contented peoples anywhere in Europe or America, any more than in Asia. The ideals and concepts of Spiritual Democracy are the sore need of the world of today. Theosophy has a very definite message to give to the democracy of the twentieth century which will struggle on, chained and maimed, until the following propositions are understood and acted upon:

(*1*) Political emancipation results from and therefore must follow mind and soul-emancipation.

(*2*) Individual emancipation, salvation, or liberation to be true must be undertaken for the emancipation of *all* individuals.

(*3*) Political equality has to be attained not by the pulling down of the clean and kingly to the level of the untouchable and the sub-merged, but by the self-raising of the poverty-stricken souls to the sphere of spirituality.

(*4*) The marks of the kingly-soul are the manifestations of the realization that the Self is ONE, which are

(*a*) Love and compassion for all in terms of justice.

(*b*) Self-sacrifice which shares one's possessions and belongings to the greater good of the whole.

(*c*) Discrimination which evaluates all things and beings at their true worth and uses them with dispassion and in the spirit of detachment.

(*5*) Preparation, patient and steadfast, of *individuals* who recognize and accept the truth which the Buddha taught: "If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors."

TOLERANCE

There is an impression in some quarters that Theosophists are dogmatic, of closed minds, contemptuous of the feelings and opinions of others, receiving differences with empty words of open-minded toleration while inwardly maintaining an attitude of smiling unconcern and certainty, or perhaps contempt.

The reason is not far to seek. Theosophy is Law, and it has never been attacked on grounds of straight reason or pure fact. Knowing and feeling this, Theosophists unconsciously adopt an inner attitude of *personal* pride in *their own* impregnable philosophy, which, no matter what their word of mouth, reflects itself visibly to others, and conveys an impression of hard-shelled cock-sureness.

This will convince many, will lead many others to investigate, but the basis of its effects is no good one; and the man who adopts it may be placing his "converts" on a personal basis for life, in spite of his best efforts.

To "convince" or "bluff" any man is wrong; means need to be sought to bring the man by his own efforts and thoughts to the right conclusions. The attitude, conscious or unconscious, that an inquirer or interlocutor is an "opponent" of some degree, needs to be abandoned. We are here to help men adjust and clean out their own minds, not to remove their ideas and substitute our own, however noble; and an attitude of psychological force is as bad as an appeal to personal affections. Whether it is worse than the opposite attitude, a milk-and-water deference to personalities and personal opinions, a sweet tolerance of every idea under the sun, good or bad, would be hard to say.

AMONG FRIENDS

IF there is one point of issue more than another which separates the "Neo-Theosophy" of the day from the Theosophy of the Masters, it will be found in the various "personal god" ideas which permeate the counterfeit teachings—and the careful absence of concreteness which at times characterizes the real.

Thus do we find some students *praying* to Masters, whose appearance, disposition and work have been described in bewildering detail; and others erecting idols going under the name of Logoi, of various types, Manus, Devas, Rishis, and the like—whose powers, functions, habitat and appearance are described with no little exactitude, and a wealth of supporting detail—so much so that the enquirer, just getting away from anthropomorphic Christian conceptions, and contacting Neo-Theosophy, can exchange his old personal god for a new one, supposedly "theosophical," and build an image as hard and concrete and material as the one he possessed before.

This is not Theosophy, but it goes under that name in some circles. One subject about which so much has been written and said, for instance, yet little given in genuine Theosophical teachings, concerns those mysterious beings, known as Nirmanakayas. It is left largely to the intuition of the student to make his own deductions, and boldly materialistic would that delver be who allowed himself to arrive at hard and fast conclusions as to the nature and sphere of influence of these "guardian angels," as they are sometimes termed.

A recent Family gathering developed into a discussion of Nirmanakayas. On this particular afternoon, tea was being served on the roof, where for once the disadvantages of an apartment perched on the flat top of a great city building had faded out of the picture under the delightful rays of an early-summer sun. A sweet breeze blew up from the traffic-crowded river, to the nodding ecstasy of Mother's bright-flowered window boxes and tiny roof-garden. To the east the plumy foliage of the struggling trees of the great park was softened into beauty by the distance, making an impressionistic foreground for the tier after tier of great hotels and apartment houses that rose behind it. "What if the napkins do blow about?" remarked Mother comfortably, restraining with deft hand the flutterings of an untractable table-cloth and anchoring one corner with a fat sugar-bowl—"We all need the fresh air and sunshine."

So Pilgrim stretched out lengthily and lazily in a steamer-chair; Mr. Browser and the Judge got comfortable in the light settee which Doctor had passed out to them through the window of the adjoining apartment; and the Doctor himself lay prone on the nest of cushions he had tossed gently into a sort of order on the newly

swept brick floor of the roof before stepping over the low window-sill to join his Family. Mr. Quester, visiting in town for a few days, passed the tea and cakes, as Mother presided in her low wicker chair by the table, seating himself presently beside her when all had been served. The breezes blew, the sun shone, steamers whistled on the river, automobiles honked in the park—but it was all just far enough away to make one sense the more fully the oasis-like quality of this little tea-party, with the sweet smell of coming summer permeating it.

Captain Blunt and Mrs. Crystal, who have been studying together, were late arrivals. Evidently they had been deep in some discussion, for after chairs had been found for them and refreshment supplied, they went on as if there had been no interruption.

"I just don't get it," declared the Captain stubbornly. "This idea of a higher being 'over-shadowing' a man and thus enabling him to do more wisely and greatly than he would naturally be able to do seems unscientific to me—yes, and not exactly *ethical* either. What becomes of Karma," he continued argumentatively, "and free-will and individual responsibility—and the like—under such circumstances? Is this a Universe of Law, or isn't it?"

"It couldn't possibly be outside of Law," returned Mrs. Crystal spiritedly. "Every being is subject to Karma—*is* essentially Karma, for that matter—and the higher the being, the more completely would he fulfill the Law, I should think. But what *is* a Nirmanakaya?" she asked, turning from the disputatious and hard-headed Captain to other members of the family circle.

There was silence for a moment. Nobody picked up the question, although the Captain opened his mouth to speak, smiled wryly, and closed it again. Mr. Browser stirred uneasily but said nothing, until the Judge prodded him with a, "What does she say, Browser?"

"Well, H.P.B. doesn't say much *directly,*" was the answer. "Dig through the *Secret Doctrine,* and you'll find a few allusions to Nirmanakayas—and a lot of suggestive *implications* that set one to thinking, without arriving at any very hard and fast conclusions," he added with a deprecatory smile. "There is a very suggestive passage, too, in the *Voice of the Silence*—one of the foot-notes, I believe."

"Yes, I remember," said the Judge musingly. "One of the *Secret Doctrine* references is in a foot-note, too," he continued. "H.P.B. has been referring in the text to the Vedantin teachings, to the effect that beings who have attained Moksha are never again subject to the qualities of either matter or Karma, but if they choose, for the sake of doing good to the world, they may incarnate on Earth—and then the foot-note states that these voluntary reincarnations are Nirmanakayas, which she calls 'the surviving spiritual principles of men'."

"But I thought the Nirmanakayas were *not* incarnated, but complete human beings, without a physical body, and the *Kamic* principle," said the Captain, "and also how could an incarnated entity 'over-shadow' another?"

"Well, it looks as if there were more than one class of them—or at least, as if they were not all engaged in the same division of work, or in the same self-assumed *condition,*" answered Mr. Browser thoughtfully. "For again, she speaks of Nirmanakayas as 'EGOS of great Adepts who have passed away, and who are known also as *Nirmanakayas* . . . Egos for whom—*since they are beyond illusion*—there is no Devachan, and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on earth'."

"Yes, and she speaks of those who are both in and out of Nirvana at one and the same time," remarked Doctor with a puzzled smile. "W.Q.J. does the same. I well remember one significant phrase of his in writing upon Nirmanakayas—something like this: 'They are the owners of Nirvana who refuse to accept it in order that they may help the suffering orphan, Humanity'—then quoting from the *Voice of the Silence* the injunction, 'Step out from sunlight into shade, to make more room for others'."

"From *Echoes From the Orient,* eh?" said Mr. Browser, "well, there really is more plain talk about Nirmanakayas in that little book than anywhere else in the writings, so far as I know, yet he also writes, 'the Nirmanakayas have as yet been only passingly mentioned' in the teachings thus far given out—and that book was written in 1890."

"Stands to reason, doesn't it, that a being of knowledge and power would be freer out of a physical body than in it?" suggested Mother, who had been "listening in" quietly. "He would have all his faculties, all his experience and all his influence—and no physical instrument to obstruct their full use and flow. Seems to me he could work through the bodies of *others,* from inside out—especially such others as were desirous of making themselves agents for the benefit of mankind, and themselves were well developed men, though still under the necessity of incarnation."

"Yes, but whose Karma is it?" questioned the Captain eagerly. "That's the very point: here's a man who does something he could never do unaided, by means of the help and influence of a Nirmanakaya; is the action his or the Nirmanakaya's, or that of both?"

"Why, what difference does it make—if the thing gets *done?*" said Mother with a smile of protest. "Seems to me we are always more interested in 'rewards' than in those acts which warrant them. Do you suppose for an instant the Nirmanakaya considers such a thing—that is, on his own account? As for the *agent,* aware or unaware, he will receive a just reaction from his action . . .

remember, Karma inheres on the mental and moral planes, as well as the physical, and *motive* is a qualifying factor."

"Yes—again—but whose Karma is it?" persisted the Captain firmly. "Or have I such a wooden idea of Karma that I am already answered, and don't know?" This last with a realizing twinkle in his eyes.

"Don't you see, Captain," said Pilgrim earnestly, "there is a joint action and reaction involved. The wiser being acts indirectly, from the basis of his wisdom and prevision, and from his own plane of action. The 'agent' acts directly on *his* own plane, but the cause of his action is induced, or semi-induced. The very relation between them is itself karmic. Consider, then, the intricate threads of causation in any such action, to be unraveled. Doubtless each of the beings engaged receives those effects which are equal to the sum of the causes he himself engendered. But the agent usually thinks he alone is the actor, so that very *thought* enters into the Karma, since thought *is* the plane of action. Again, the Nirmanakaya has knowledge and works from a universal basis, selflessly. Not tying himself to results by self-identifying attachment to either cause or effect, what basis does he provide in which karma can inhere?"

"Oh, this Karma!" groaned the Captain.

"Not the simple little 'oblong' doctrine we sometimes think it is, eh, Captain?" said the Judge, with a comforting chuckle.

"It occurs to me," said Mother musingly, "that if a Nirmanakaya is the wise, free being we can imagine he is, the karma accruing to him from any action would never be a factor for consideration. He would not care for that, but provided benefit could be produced for others—real benefit—the results to himself would be ignored by him. He might even take daring 'risks'—for just study the history of the Theosophical Movement and consider the 'risks' the Masters themselves took! They are the great takers of 'risks'—for the sake of others. And so it seems to me that the Nirmanakaya's karma would be more related to his choice of 'agent' than to anything else."

"Yes, that's the only true 'doctrine of vicarious atonement' we know of," affirmed Pilgrim gravely.

A silence fell over the little group. After a while Mrs. Crystal remarked softly, "It does seem to me that Nirmanakayas must be just another name for Masters and High Chelas—the same beings, looked at from another point of view."

And here the discussion ended. For there is such a thing as the acquirement of hard and fast conclusions about men, things and methods: a condition sedulously avoided by the very human members of a certain Family—as quickly as they become aware of its imminent presence in the offing.

THE BONDS OF THOUGHT

THE ignorant labor under the delusion that knowledge can be obtained only through seeking the unfamiliar. The Sage knows that knowledge can be gained only by seeking to understand that which is already familiar experience.

There is nothing so "familiar" as the power to think. Whatever the character of his thoughts may be, whether his range of thought be great or small, narrow or inclusive, whatever his understanding may be in regard to thought, every human being has the power to think. Man, as an active being, is made of thought; or, in the words of the Bible, "as a man thinketh, so is he," which is just as absolute a statement of law in the world of our inner and true existence, as that liquids tend to seek their level, by physical law. Can we fail to see, when we reflect, that it is not so much *what* happens to us, as what we *think about it* that causes our joy or distress? A man may be mentally, morally, and spiritually the freest of the free, while himself, in body—as the body—limited to a prison cell; he may be free to traverse the whole world over, as far as his physical body is concerned, and yet be a prisoner of thought. What made John Bunyan, shut up in Plymouth jail, a free soul? His thinking. Prison walls could not confine the mind and soul which would be free. The man not master of his mental being is a prisoner of thought. So his chains are through thought; he has forged his own fetters. And since the way out of any difficulty is the reverse of the way in, can we not realize that his release from those chains, if it ever comes, must be due to thought?

To most of us the mind means that aggregate of hopes and fears, desires and longings, memories, and records, and anticipations, and ideas that we have amassed during this present lifetime in a body. A very large part of what we call our mind consists of opinions—things that we have no knowledge of, ourselves, as being the verity. We receive into what we call our minds anything and everything without choice or discrimination, and there it stays, so that years afterward, perhaps *lives* afterward, without our will, against our desire, there rise up memories and pictures and suggestions to affect us. There is nothing either good or bad in our life's environment but our thinking in the past has made it so. Mind, in reality, has a quality, or function, or characteristic power spoken of under such terms as the will, the motive, the purpose, the choice, the aspiration, the desire, the intention: there is the highest aspect of action. Further, we have the term, thought; then, feeling. Theosophically speaking, thought, will, and feeling constitute the Mind, for they represent all possible states of consciousness. Mind is their sum.

The power of thought primarily means the ability to produce or induce a state of consciousness. If a man is a coward and he knows how to use the power of thought, he can induce or produce in himself a courage like that of the Spartans; if a man is faint-hearted, despondent, dejected, cast-down, by the power of thought he can produce a will like steel. This power of thought that we esteem so lightly, consider so carelessly that we abuse it at every motion of our consciousness, is that which can cast a spiritual being into the lowest and most abject depths of degradation, or can lift the worst and vilest being to the summit levels of the angelic hierarchies.

Having imprisoned himself by bonds of thought, man's first step in emancipation is the recognition that Mind lies at the base of all manifested existence, visible and invisible. Then, thought becomes a factor of supreme consideration, for all external action begins in thought, just as all internal action begins in feeling. What an immense amount of our thinking is not thinking at all—just a constant succession of thoughts streaming through our mind—a dabbling with thought, rather than the use of it! We have no realization of our relation with that vast stream of spiritual force ever flowing outward from the center of our being.

Thought until fecundated by feeling is inert; when fecundated, it is always by feeling. Say a sharp word: no matter how true, nor how actually beneficently intended to him who but a moment ago was our friend—and feeling, which always goes from without, within, unifies the whole mind of the man, energizes the thinking machinery so suddenly that there is an explosion of anger, of words, of what not. But this is not the true impregnation of the power to think, self-interest being the energising motive. Little by little, the selfish man abstracts himself from the love of the whole universe and becomes the worst of all possible prisoners—a solitary prisoner of thoughts with no other circumference than his own self-interest. But, suppose he recognises this, and that it is all due to his own bad motive generating an evil will, firing his thoughts, until his power of thinking has gradually cauterized every common nerve of communicability with his fellow beings? Though he were the worst man in the world, he has but to reverse his power of thinking—think of and for the well-being of others—and, at once, be begins to turn that which was hate, suspicion, doubt and indifference into the warmth of interest, goodwill, consideration, friendship, and, at last, into disinterested affection.

Considered from the standpoint of this power of thinking, to what was due the gulf which separated Jesus and Judas Iscariot? The difference in motive, the difference in feeling. Let a man take the same attitude toward life that Jesus took; let him turn the mighty enginery of the power of his thought into channels of ir-

rigative benevolence towards the life surrounding him, as Jesus did; and, if indeed causes set up do everywhere and at all times produce their appropriate effects, then that man can count with certainty on himself becoming a Christ. Jesus had no *fundamental* power that the traitorous Judas lacked. The difference did not lie in the powers possessed, but in the employment made of those powers.

Now you will find everywhere and all the time men of so-called "great minds," of tremendous will, who cannot control their own minds. Harriman died, because he could not stop his mind, once started. Other men die, never having started their minds; they are the living dead. We are afflicted with mental palsy; our mind jumps to pleasant subjects, to unpleasant things, shakes this way and that, back and forth fifty times a second. We need to learn the nature of the mind. No man who is selfish in motive, greedy in desires, who hates, who is lazy, indifferent, will ever be able to control the mind; the flow of forces around him—people, things, incidents, what he sees in pictures, in the street, what he reads in the papers, and the invisible currents of the mental world pure and simple will make him a mere slave of mind. On the other hand, if a man with selfish purpose sets out to cultivate a powerful mind, as the Indians set out to cultivate a powerful endurance, he will get it. But, when he has energised the mind to such a degree that it has absorbed the feeling side of his nature, that it has absorbed what lies behind the will, and there is nothing there but a mind with no check; then, like a frail automobile chassis with a tremendous engine, it shakes to pieces.

Take ourselves. In body we are less wholesome, less hardy, and less healthy than the ordinary animal; yet, we have a host of developed functions, powers, faculties, qualities, which the animal has not yet arrived at. Does that not show our misuse of those powers? that the system of our modern science, of education in our schools, in our churches is wrong? that the system we ourselves have adopted and employed in governing our own bodies, our own minds, our own relations with our fellow beings, our own attitude toward circumstances is an abuse, and not a use? Man has made wrong use of the mind by thinking from a false basis; he has forged habits, and circumstances and finally an environment that hems him in with a seamless garment, freezing him to the marrow of his soul.

This universe is an impersonal universe, an honest universe, a spiritual universe, and, in all its parts, it is a mental universe. So it is not possible for an ignorant man to gain any perception of what power and happiness lie in unselfishness, except as he puts off selfishness; it is not possible for a man to know the wonderful golden fruits of sincere affection for all beings *because they are souls* until he puts off hate; the perjurer knows worse than nothing of what honesty and truthfulness mean, save and except he puts off the

false. Unless we ourselves behave as honest men even in the midst of dishonesty, we shall become thieves; unless we conduct ourselves virtuously in thought, and in feeling, in our relations with all beings in the midst of a profligate world, we also shall become profligate.

But when a man tries to clear out the false habits of the mind, he finds that they possess an infernal strength; when he tries to chase away selfish, undesirable, unwished-for thoughts, he finds that they possess a satanic element of persistency and enthralment. To get rid of them, we have first to recognize that *we* put them there; we have to begin thinking the other kind of thoughts, entertaining the other kind of feelings. No man can start a physical journey, a mental, moral, or spiritual journey from any other place than that point in evolution to which he has now come as the result of all his past wanderings. The first step in the spiritual journey is to realize that we are not our bodies; the second step is to realize that we are not our collection of thoughts; then, to realize that we are essentially the power to see, to see good, to see evil, but always able to see which is the better. Then, let the man choose the better! The whole gospel of Life lies there.

Is Foeticide A Crime?

Theosophy in general answers: "At no age as under no circumstances whatever is murder justifiable!" and occult Theosophy adds: "yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish foeticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka,* the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence—with Karma—that of the mother and the would-be future human being . . . foeticide is a crime against nature.—*H.P.B.*

"SECOND-HAND" WISDOM

THERE was once a student of Theosophy who had studied and thought, and investigated the philosophy, for so long and to such a degree, that he had at last come to believe that there was "something in it," that it offered a solution to the vast problems of the origin of objective life, the purpose of Nature, and the reasons why things came to be as they are. This student had even reluctantly assented to the ethics inculcated by the teaching as a scientific and *sine qua non* basis for living to one who would *know* Theosophy for himself. They were logical, pivotal, essential —he recognized that. He took them thereupon as a standard by which to measure the phenomenal universe—and especially the actions of *other* men. All the time, curiously enough, he thought he was ordering his own life by the ethics. He *believed* them. He recognized their validity. He *thought* he applied them to himself and to his actions, and in the thought experienced no little exhilaration.

This student could make a very passable Theosophical talk at times; he could write connectedly upon Theosophical subjects; he could answer questions, that is, some questions, correctly; he could *say* the same things that other persons said who were looked up to by his fellow students; he could answer the same questions which he had heard them answer, or seen answered in a book. But, by and by, the fact dawned upon him gradually that he really did not know anything Theosophical of *his own knowing;* that all this collection of his was "second-hand" wisdom. So, he concluded that his own case paralleled the cases of all the others who were active in the work—that nobody really *knew* anything. From this it was an easy step to the conclusion that nothing *can* be known; and an embittered student stepped out of the ranks and set Theosophy down as a delusion, another "religion," "one more fraud." In his opinion his former fellow-students are all laboring under a delusion.

The student whose case has been cited is not an imaginary person; there are all too many like him. It may be, indeed, that some who read this with a feeling of pity flowing from the present wave of enthusiasm for Theosophy and its work will find themselves in his very condition, sooner or later, having mistaken book-learning, the Eye-doctrine, for Soul-Wisdom, the Heart-Doctrine, *without being aware of their mistake!* For many of us have "accepted" the ethics set forth by Theosophy as the very science of life and the art of living in much the same way as the religionists of any sect "accept" ethics and the tenets of their several creeds. We are perfectly able to "mouth" the precepts and apply them to

other men, while we go on viewing *ourselves,* our desires, our problems, our abilities, our "rights," just as we have done heretofore. The only difference is that with the accession of intellectual content which has arisen from our study and its mental employment, we are much more keen and capable than we were before. Then, all the added ability but serves to harden the shell of our personality.

Now, we may remember that when we first found Theosophy we were very grateful to those who brought it to our attention; we were so humble that we even hesitated to ask a question; there was no speaker of the old truths, however simple and modest in his expression, but we "got something" from him and felt gratitude to him; not a writing but we took with praise; and ever growing deeper was the feeling of appreciation for all our fellow-students, and especially for those who were trying most to help us get a foothold. In those golden days our natures expanded to the altruistic and generous companionship we had encountered; it was as if Spring had come and we felt its stirrings. We were grateful, uncritical, child-like.

Has all that *increased?* Have our hearts continued to expand under the nurturing stream of the waters of life? Has our gratitude grown steadily, welled up in strength and volume as its emotional aspect has been replaced by something deeper and more genuine? Has our reverence for fellow-students and workers broadened with the increasing reverence for ourselves, as Souls? Have we become more willing and glad than ever to listen respectfully and encouragingly to anybody? Has the great and noble Paramita of Charity, of understanding and loving recognition, grown to blossom and ever more full fruition in our hearts and lives, spreading into a tree of Compassion like the ever-living human banyan tree, under whose protecting shade and glorious freshness every lasting acquisition of our lives has been made?

If so, then we *do* know of our own knowledge that Law rules; that Reincarnation is a fact; that Masters exist. We have become acquainted with ourselves in a real sense; we have learned to know the principles of our action, and by virtue of that knowledge of ourselves, we come to recognize the nature of others, thereby gaining the ability to help them.

If it is not so with us, even then regrets are useless; the energy put into them can be better spent. But we do need to ask ourselves, WHY? If we now lack certain knowledge of our own after many years of effort, we may be able to see that the cause lies in our own attitude. However industrious and "self-sacrificing" we may have been, *perhaps* we have been seeking "merit" for ourselves in the sacrifice! Perhaps, we have been making Theosophy a merely intellectual study, our assertions to the contrary notwithstanding.

While intellect is a fine tool, it is but a poor basis of action. Perhaps we have not applied the ethics to ourselves—the only one to whom we had any right to apply them—but to people in general, and our fellow students, in particular, as we sat on a lonely eminence!

So it is, then, that after many years students find themselves the same old children of unhappiness and ignorance, kicking against the pricks more diligently than ever, ever *crescendo* because they have more intellectual force derived from the philosophy. They find themselves "not appreciated," their abilities not recognized. They listen to the talks of fellow students, thinking how much better they could do; they read and re-read books to try to find contradictions in them; they ask questions, not for information, but to show the extent of their "knowledge"; they criticise the methods adopted for spreading the teaching, and the conduct of their particular Lodge. When the actually *expected* benefits from their "sacrifices" for Theosophy do not arrive per their schedule set, their vanity is disappointed; they conclude Theosophy is to blame. Theosophically speaking, this is to be on the way "down and out."

Yet, all this can be reversed at any moment when one faces himself with the honest query, "What do I know?" and recognizing his "second-hand" wisdom for what it is, determines to follow Truth wherever it may lead him, whether to shame and ignominy or to high glory. For then he sees clearly that instead of "accepting" ethics and philosophy; instead of applying both rigorously to other people, he must apply them assiduously to himself, to his own nature in all its mysterious manifestations. Then he begins to learn something, and then, only; then, practicing a very little of the Heart-Doctrine, true "knowledge springs up spontaneously within." All the intellectual information and practice he has gained down the years now comes to his aid; it provides technique, as also the fuel for the flame of the new kindling fire; it is not lost, nor even wasted, but useful and necessary; it assumes its rightful place as a tool for the Soul's use.

Naturally, since we have been a long time developing this "personality" of ours, we can not expect to transmute it by a few intermittent efforts. We shall fail every little while; but what of that! As we persist, continuing to tread the small old Path—for this indubitably it is—we shall gain new glimpses, take new courage, and failures will no longer have the power to discourage us or drag us down. Finally, the true way becomes our fixed habit, our natural mode of looking in and out upon life.

And then we will never rest nor grow weary in our efforts to help others find the way. We shall see them hard and unhappy, victims of their own illusions, suffering as only the self-deluded can suffer on what they believe to be the Path, but which is only the path of their own mistaken notions. Our own unhappiness will be

to see the struggles of others, and their unwillingness to take help which finally becomes *inability* to take it. After that annihilation.

> Behold the hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after another on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

When a student takes up Theosophy in earnest, he assumes a great responsibility. It will not yield its peace or knowledge to him who makes lip-service of it, to him who will not indomitably carry through, to him who is not prepared to go all the way in sacrifice —to sacrifice himself, to make fuel of his vanities, his self-esteem, his self-righteousness, his "virtues." To one who tries with reservations to take knowledge, untold and unrealized bitterness inevitably accrues—*not* from Theosophy, for Heaven and Hell are within ourselves.

"The Mlechhas in the Middle, the Aryas in the End"

Almost universally we see in places of power the greedy, the self-willed, the ignorant and non-comprehending, while thousands of the Sattva quality, who would harm no man, freeze and starve. Walk a mile in any great city, and you will meet a dozen men better fitted for places of power than the mental and moral incompetents who direct the destinies of nations.

Why is this? It is the turn of the wheel; Kali Yuga, the age of upside downs, with the Sudra at the top and the Brahmin at the bottom.

In ancient days, in the Golden and Silver Ages, all men found themselves placed by nature, happy in the doing of duty. Then yielding to sloth and temptation, those in high places neglected duty; those in low places, seeing this, became envious and spiteful, both alike forgetting Law.

Now, those who were high are brought low, to learn the consequences of indifference and greed in high places; those who were low, by the power of vows, sit in high places; by virtue of unrighteous envy of past lives, by virtue of lacking power to resist temptation, are generating evil karma which will fall upon them for ages.

Finding ourselves in a low place, let us accept the karma and set our hands to harmonious and uncomplaining discharge of duty that we may rise to places of power and usefulness. Finding ourselves in high places, let us not forget that karma is not always what it seems, and that that which seems good is often the most dangerous. Let us not forget that the Wheel of Desire turns for aye, and step from off the Wheel.

BROTHERHOOD

THERE is no word more used to conjure with by Theosophists than Brotherhood; but it is, after all, a word which is very little understood—not that there is any odium attached to our intelligence by our lack of understanding, so much as that the implications of the term are so vast. That only perfected beings can perfectly understand its meaning may well be said, but at the same time we might reflect that our range of understanding is susceptible of extension; indeed, it should be constantly increasing, moving on toward those very heights of perfect comprehension, the more swiftly because in general we see the logic of Their attainment in the Beings on the crest.

It is a failure to understand the meaning of the term Brotherhood, however, which makes of those Beings distant, inaccessible, out-of-the-sphere-of-daily-existence, far removed gods of a sort—who perchance from their heights survey the world with mystic vision, thence turn to Their own affairs of arcane knowledge and of magic powers. But there is only one way by which it may be seen that the whole world is within Their range of comprehension and compassion all the time; that the whole of Nature is Their object all the time: that is by making the whole of Nature our *own* object all the time. The trouble is with most of us that "the whole of Nature" is as much an abstraction to us as is Brotherhood, as are those Great Beings who represent it to us. We have not grasped the fact that in these present imperfect bodies and minds of the race we deny ourselves the great mysteries of the higher life by the non-fulfilment of our brotherly duties and obligations to the very nearest and least of our brothers.

Gladly would we serve our brothers if we could give up our means of livelihood and go preach and teach the poor and lowly; yet our stupid servant meets a thundering objurgation; our contempt for a task performed less well than we could do it smites the struggling endeavor of our blood-brother; discordancies grow apace between husband and wife, between parent and child, between long standing friends. Until we can see Humanity in those who are about us and akin, and until we can exemplify Brotherhood in brotherly service to *them*, small aim have we toward the object of all Nature, far short we fall of devotion to the cause of "Universal Brotherhood."

And below the human step, also, our duty lies, though again it is but an abstraction to say that our arms should be extended in brotherly help to the kingdoms below man. The Masters know how to give that help, we think, because They know the mysteries of color and sound, and how to communicate with the elemental forces

of Nature; and we look forward to one day acquiring similar knowledge and power, neglecting now the duties owed the Nature we presently use. Yet, our every step upon the ground should be an act of Brotherhood—a grateful acknowledgment of the support it affords our lumbering bodies; every breath of the air should be communion to the good with its unseen denizens, for that we gratefully indraw what we need of it; nor wind nor storm nor heat nor cold should meet complaining in us, knowing every element has its just and ordered relation with us all. Have we thought that to wear the precious stones and metals of the earth for vanity and show is to degrade the mineral kingdom; have we thought that to wear the offerings of the vegetable and animal kingdoms other than in service to them and beneficent use to ourselves is to degrade them; do we see that to eat of them as gluttons eat and not committing each act of the body unto the Lord of the body is to hold those kingdoms bound in their spheres, so far as our contact vitalizes them?

We can go even lower in the scale to younger brothers still—the sleeping lives of so-called "inorganic" matter — to the very chairs, and tables, and fabrics and floors we walk upon; the doors we shut and open; the windows we raise and lower. One day those lives will be freed from their bondage in form which man has chained them in, even as he too will be released; and then that judgment will be his which patience, watchfulness, care and consideration of those "inanimate things" has marked for him; or, pestering and plaguing lives will return to remind him of impatience, carelessness, disregard for order and harmony—unfulfilled duties in a universe of Brotherhood. As the rock will hold a man's shadow for an eternity and will limn it again when favoring circumstances arise, so these "inanimate things" picture the frowns or the smiles, are instinct with our snarls, our blows, as with considerate touch, and vibrate the harsh impatient words as the gentler tones of him who is at peace. The "lives," asleep or awake, are mirrors for man, and by them he is connected in the waves of space with those higher and those lower, according as he thinks and serves.

The Greatest serve even these least; nor ever have they scorned one task as menial, nor themselves as Servants, whether of all Nature or of all men. He who would know the meaning of Brotherhood must needs know how to serve the humblest, the poorest, the meanest and ignoblest, as well as the best of mankind, since, so serving, he serves the Greatest; and through him, They also serve. Then Nature becomes his friend and ally, as it is with Them; he, too, knows for himself the dear allegiance of the beneficence-tinged "lives," and the protection of the good of every hierarchy in all Great Nature extends over him, while he never forgets those still held in bondage.

THE KARMIC WEB

ALTHOUGH we may progress far toward a practical understanding and application of the laws of Karma and Reincarnation in our daily life, it is still possible to find ourselves making the applications from a separative and disunited basis.

If, although our own consciences are clear in the knowledge of best efforts put forth in certain directions, we find ourselves under misapprehensions, distrust, and injustices from those very quarters, what do we do? If not firmly grounded in the philosophy, we meet others with anger and retaliation, and thrice confound the already existing confusion.

If firmly, but incompletely grounded, we lay it to past karma being worked off, stifle our outrages and resentments with the idea of so much of past debt cleared off, and after a while go cheerfully and mayhap confidently ahead. *But still we fail to look inside,* not realizing that the past karma of imperfection requires a present instrument of imperfection for its manifestation.

We have unwittingly allowed ourselves to drift into the attitude that varying lines of internal karma can be kept in air-tight compartments; that we can be at war internally, with our own principles, without having a jarring discord of circumstance converge upon us from without in spite of our most devoted efforts; that we can be faithless to the cause of Great Humanity in some directions, without having our remissness reflect back through the veils of Maya, and strike us when least expected, through those in whom we had perfect trust and whom we thought to have reciprocated that trust; that we can fail in our duties of leadership toward our inner principles without our best efforts of leadership outwardly coming to naught, no matter how great our sacrifices may have been.

A violation of the principle of *Unity, within* or without, invariably and remorselessly takes its toll in spite of all our devotion and sacrifice. Then let us, when misfortune befalls, place it neither to cosmic injustice nor to past Karma, *but look for some present and active disunity within.*

Then we shall find that this search will never fail so long as we are still human; and what if it *is* "past" Karma that crushes? Past and present are *One,* and any separation of the two is an eternal error, which leaves open the possibility of sprouting the weeds of discontent and a sense of injustice.

THE THIRD EYE

WHAT is the third eye? A tranquil moral nature; a recognition of the universal Spirit; a recognition of universal law; a recognition that each being has become what he is by his own actions, under law, through endless aeons, and as the result of those actions has gained such an amount of experience and intelligence as makes him whatever kind of a being he may be.

The kingdoms below man depend upon the eye of sense, which represents their acquired experience of nature and of nature's God; all they can see of nature is what can be reduced to terms of the senses. The human kingdom sees a great deal of nature and acts in a far wider area, therefore making much more Karma for itself and the kingdoms below it; it has the animal's eye of sense, and it has the eye of reason. The third eye has to be developed.

Some think that the third eye is some kind of a new psychological phenomenon, as the dog might think that reasoning was developed by the possession of extra long ears, or extra long feelers! Some talk as if it were located on the sun or on Jupiter, or in the pages of a book! But all that anybody will ever find in a book is words; all that anybody will find in objective Nature, no matter where he goes, is objects; all that anybody will ever find in invisible Nature, no matter where he goes, is ideas. But the world of the third eye—the realm of the eternal—includes both the world of reason or mind, and the world of matter, or the senses; yet it is no more either one of them than the eye of sense is the eye of reason, or the eye of reason is the eye of sense.

A man can have a sense as fine as that of a codling-moth which can detect its mate ten miles away through solid stone or earth; it will never bring the vision of the third eye—the eye of Spirit. A man may have a mind as colossal as that of Baron Leibnitz who is said to have conquered all human knowledge; that eye of Spirit is just as far away from him as ever. All that a man has learned under the names religion, philosophy, hypotheses of science, has to be forgotten, for the third eye is opened only by cultivation of the virtues, and many a simple, humble man who loved his neighbor as himself, who trusted the unknown justice of an unknown God, and dealt by others as he would have that God deal by him, has found out what is meant by the third eye.

The fundamental law of the spiritual life which enables a man to see the whole of Nature, for whom there is no thing hidden in all her kingdoms, is, "To live to benefit mankind," and to *practise* "the six glorious virtues," which all men know, whether found in the Sermon on the Mount or in hundreds of other religious scriptures.

The marked characteristic of Christ is—the virtues. The marked characteristic of Krishna is—the virtues. What is the marked characteristic of the man you love? His virtues. Of the friend, parent, wife, husband, of any fellow being? Their virtues—of compassion, of harmonious actions and thought in relation to us, their virtue of sweet reasonableness with us, which is patience. When the virtues are extended throughout the whole area of sense existence and the whole area of mental existence, then the light of the one Sun of the Spirit will illumine the mortal being so that he sees and knows for himself all that the Christs saw and knew for themselves, though they could only faintly tell us in words.

SUICIDE

Suicide is universally and correctly regarded as a form of cowardice; yet how many of ripe experience can say that for them there has never been a time when the hunger for poison, rope, or gun exceeded that for any food?

The Theosophist alone knows the full nature and consequence of suicide. Therefore, it is difficult to imagine any Theosophist taking that deceptive way "out." Nevertheless, if Theosophy gives knowledge and strength in trial beyond the imagination of the "living dead," it is also likely to leave him, who has not found the joy of service, alone, unutterably weary of the long battle, longing only for rest, with life for the time being the greatest of all evils; and this only intensified by the lack of any exit from consciousness. In straits we forget what we have studied. If we were not foolish enough to believe the darkness in which we must learn to dwell, an actual physical darkness, then why don't we recognize our own particular initiation when it comes?

Impersonal Bliss will not mix with personal happiness and the thirst for life. It is not in the least the lack of savor in the things of the personal life which causes our agony, but our *looking backward*. How can we expect to assume the duties of men and still retain the ability to find fun in toys? Let us then forget the toys and look for that which is hidden in the darkness.

ON THE LOOKOUT

The Hubbard Discovery

In this magazine for September, 1923, we mentioned a reported discovery by Mr. Samuel Hubbard, of remains of giants in the Grand Canyon of Arizona. Owing to press unreliability, we did not notice this to a great extent. We have now, however, obtained more knowledge on the subject, and there remains no doubt that Mr. Hubbard has actually made a discovery composed of the following parts:

(a) Petrified bodies of two human beings about 18 and 15 feet in height respectively. One of these is buried under a recent rock fall which would require several days' work to remove; the other, of which Mr. Hubbard took photographs, is in a crevice of difficult accessibility. The bodies are formed of a limestone petrification embedded in sandstone.

(b) An ancient beach, now sandstone, containing a great number of footprints of a giant race, men, women and children; the prints of adults about 17 to 20 inches in length, and corresponding in size and shape to the Carson City and Blue Ridge prints. With these prints are associated those of a huge elephant, similar in size to the remains discovered in the La Brea pits—Elephas Primigenius, we believe—and very small horse tracks, probably corresponding to the Pliohippus. This beach was evidently occupied when the river was many hundreds of feet above where it now is. Some of the human prints are partly covered by the overlying stratum of stone, which is gradually weathering off.

(c) Wall drawings showing dinosaurus, elephant, ostrich, and ibex; also the same figure of the serpent with the egg in mouth as found in the Mississippi mounds, with numerous other drawings. One drawing shows an elephant attacking a man; if the drawing is to scale, and if the elephant corresponds to the La Brea animal, the man is about 18 feet tall.

The prediction we made on the date noted above has proven true to the letter. Mr. Hubbard, an old resident of Oakland whose *bona fides* is beyond question, has been received with anything from the polite evasion of Dr. Osborn to the contempt of a so-called scientist who remarked publicly that "Hubbard saw snakes and not giants."

Mr. Hubbard, who is not identified with Theosophy or any other scientific heterodoxy, has proven remarkably patient under this reception, contenting himself as reports seem to show, merely with reiterating the facts. His discovery was made in 1896, and further elaborated in two subsequent expeditions. Throughout that time his reception has been the same; no scientist of repute has dared even to investigate personally.

Scientific Objections

Three standard objections are made to the discovery: *First*, it is against the Darwinian theory, therefore cannot be true; *Second*, such human skeletons would crush under the body weight. This, it is almost needless to say, ignores the known strength of the human skeleton, as well as the present and former existence of any number of animals whose bulk imposes at least as great a strain; *Third*, human flesh will not petrify. This last is simply a theory and not a *fact*, yet it is held superior to an attested fact. Knowing the real nature of the lime-laden water of this district, we see little difficulty in the possibility of a shell forming, within which the body might decay, leaving the outer form intact; nor in the possibility of the immediate formation of a

sand mould about the body, in the course of a freshet, which would remain to be filled with lime by infiltration as the flesh decayed.

A further theory is that the bodies are *carvings*. Whereupon we have a vision of some unskilled hand—Indian, are we to suppose—carving, in stone which defies a steel chisel, human forms so perfect that the surface veins show; transporting them (weight at least about two and a half tons) into a position almost inaccessible, and certainly not permitting the use of tackle, and finally, embedding them in another stone so cleverly that no junction is visible; moreover, inserting the legs *entirely beneath the surface of the sandstone;* and then leaving the forms to be found by chance! Yet this folly is *scientific,* while Mr. Hubbard's *discovery* is *unscientific!*

This recalls vividly the reception of the Carson City giant prints. They were (*a*) not human *because of their size and the length of stride;* (*b*) produced by an ordinary man *wearing wooden sandals.* Whereupon we are called upon to visualize a primitive man pursuing game (and from the age of the prints, perchance eluding the festive sabre-tooth tiger), wearing wooden clogs twenty inches long and seven broad! If puerility can go farther, we know not the time, the place, nor the occasion.

THE LOS ANGELES SKULLS

Meanwhile, the discovery of modern type skulls in Los Angeles, under conditions indicating an age of one-half to a million years, creates more difficulties in the path of a hard-pressed theory. It is reported that "specialists on the subject of early man will have to examine skull before the matter can be definitely settled." In order, we presume, to determine whether the skull fits the Darwin theory, and *from that determine whether it is really old or not.*

Dr. Hrdlicka, on a previous occasion, remarked that if there were remains of early men in America, they would have been found in old caves and stream beds long before now. *The Calaveras skull was just such a find.* And how was *this* disposed of? *It was of a modern type, therefore a fake.* So saith the oracle.

The incredulity of scientists of pre-Chladnian days in regard to meteors, still ever and anon rouses a resounding chuckle in the scientific world; but verily does the modern *savant* seem bent upon making himself a veritable figure of fun for future generations—generations which will probably be as incredulous in the face of *facts* as the present, since the scientific mind seems incapable of learning by experience. In the meantime, we *challenge* science to investigate in person the Hubbard find.

A ROUND OF SURPRISES

Astronomy might be considered at least *one* science wherein facts remain facts, discoveries remain discovered, and laws are enforced. Especially in the days of H. P. Blavatsky, when spirit and intelligence had, to the scientific mind, become superfluous in the working of the systems, did this seem the case; therefore, her severe criticisms of astronomical pretense to *exact* knowledge seemed gratuitously and unnecessarily foolish. But for some reason—possibly because 1925 is the critical point of the Lodge cycle—astronomical discovery has of late been merely a series of disconcerting surprises.

We have dealt with the anomalous star discovered by Professor Jordan. (December, 1923). Now comes the star Mira with an even greater puzzle; it shows the spectral characteristics of both the red and blue types, being either a red and blue star in connection—very unorthodox indeed—or a red and a blue star nearly in line; in which latter case the relation of magnitudes shows the blue star to be 8,000 light-years away in space where blue stars are not supposed to exist.

Science News states that when the truth of this is solved, a third hypothesis may become necessary to explain the action of the star or stars.

RT Serpentis

As though these annoyances were insufficient, "RT Serpentis," a so-called nova, refuses to fade out like a well-behaved nova, and has maintained its place for fourteen years. Various theories are suggested, but none quite meet the case. "Serpentis," it is believed, may be an actual new star in whose case evolution has proceeded with unprecedented rapidity, or it may be a large range variable, or it may have just emerged from a cosmic dust-cloud.

We do not know which of the theories in the cases of either of these stars most nearly fits the facts; but we do know that before this, or any other mysteries receive solutions ultimately satisfactory, deeper laws, mental, psychological, and spiritual laws will have to be invoked. For no heavenly body, or any other, is a mass of blind atoms driven by equally blind force; each is a collection of *beings;* each has its own peculiar and individual history, its tortuous complexities of Karmic relationships woven through untold ages of self-willed action; and the consciousness of each of the beings of each of these collections *is one with that of the astronomer.*

The Nebular Hypothesis

At the time of the first promulgation of Theosophy the Nebular Hypothesis of Laplace, which rendered "God a useless theory," and was hailed as the greatest of scientific triumphs, held the field of scientific cosmogenesis undisputed. But H. P. Blavatsky held otherwise:

> "The nebulae exist; yet the nebular theory is wrong. A nebulae exists in a state of entire elemental dissociation. It is gaseous and—something else besides, which can hardly be connected with gases, as known to physical science; and it is self-luminous. But that is all. The sixty-two 'coincidences' enumerated by Professor Stephen Alexander . . . may all be explained by esoteric science; though, as this is not an astronomical work, the refutations are not attempted at present.
>
> "Another of the fallacies from the Occult standpoint, which are embodied in the modern theory as it now stands, is the hypothesis that the planets were all detached from the Sun; whereas the Sun and Planets . . . had the same nebular origin, only in a different mode from that postulated by modern astronomy." (*Secret Doctrine,* 1888, Vol. 1, 588.)
>
> "While few will be found to deny the 'magnificent audacity' of the hypothesis, it is impossible not to recognize the insurmountable difficulties with which it is surrounded . . . (Instances) . . . To quote the words of a Master: 'They (the Occultists) find that the centrifugal theory of Western birth is unable to cover *all* the ground . . . (Instances) . . . Therefore do they (the Adepts) say, that the great men of science of the West, knowing . . . next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the Sun, the Stars, or even the Moon, are imprudent to speak as they do." (*S. D.* I, 593.)

Thus did Occult Science bring mundane damnation upon its head in 1888, though each item of the catalogue of authoritative ignorance above cited was amply proven afterwards.

THE MILLS OF THE GODS

If we wish to examine what the course of the years has brought, we can do no better than repeat Harry Fielding Reid, *American Journal of Science,* January 24, 1924. (Those interested in the mathematical proofs are referred to his article.)

> "As this hypothesis, in the very plausible form given it by Laplace, came under scrutiny, it was found to be quite unsatisfactory. The criticisms of Chamberlain and Moulton revealed further serious objections; and now the nebular hypothesis, at least in the Laplacian form, must be definitely laid aside."

Some twenty years ago Chamberlain proposed the Planetesimal Hypothesis to take the place of the moribund Nebular. Many points of this theory, as of the Laplacian, were in line with the Occult doctrines, although both theories as a whole disagreed. It assumes as the origin, a central sun surrounded by a large number of small bodies (planetesimals), and a less number of nuclei; the latter grew into planets by the infall of planetesimals, this infall imparting rotation.

Mr. Reid's calculations, all based on assumptions favorable to the hypothesis, show the following failures:

1. The theory does not account for rotation.
2. Does not account for satellites with retrograde motion.
3. Does not account for all the satellites of a planet having coplanar orbits.
4. Calls for inclined orbits in satellites, with more inclination in the inner orbits than in the outer; all of which is contrary to the observed facts.
5. Does not explain orbits of planets themselves being in the same plane.
6. Does not explain the anomalous distribution of planetary densities.

The *Secret Doctrine* takes up the discrepancies in 1, 2 and 6, with some detail.

Another puzzle is the origin of the nuclei themselves—the "imperishable laya centers," "black embrasures in the fortress of the Absolute," of the *Secret Doctrine.* Moulton believed the nuclei to have been the result of the near approach of the sun and a star, and that the spiral nebulae are results of similar approaches—a direct reversal of the Laplacian theory, in regard to which H. P. B. pointed out that the only observed case in her time of nebular transformation called for *evolution backwards.* Unfortunately for Moulton, recent research shows motion along the arms of spiral nebulae proceeding in the opposite direction from that called for by him—another unexplained puzzle.

ENTRE CIEL ET TERRE

Thus, present day science, as the karma of over-bearing self-sufficiency and intolerance in the past, is left absolutely without a theory of cosmogenesis —without light in the most important field of knowledge, inasmuch as in a universe of law, which must be a coherent whole, any real knowledge of the different stories must rest upon knowledge of the nature of the foundation.

Will science, then, become desperate enough to turn to the *Secret Doctrine* for light? Highly improbable; for to do so it must consider the possi-

bility of certain truths which now seem to the materialistic mere animistic superstition.

The *Secret Doctrine* calls for the eternal existence of the systems *in esse,* with cycles of manifestation and non-manifestation alternating; for a conscious and purposive plan of manifestation statically fixed in Universal Mind; conscious, directive and directed, imitative intelligence in every electron involved; and the eternal existence of every unit of consciousness. Until the focus of the scientific telescope is altered from the material to the spiritual, from the unconscious to the conscious, from the fortuitous to the purposive, there will be no end of puzzles and mysteries.

The Aurora

Theosophy explained the Aurora Borealis as produced by electric radiation through the polar regions of the earth, acting upon, and in conjunction, with other forces as yet unknown or partly glimpsed by science. Years afterward, especially subsequent to the discovery of X-rays, predicted by H. P. B., science began an unconscious but unmistakable approach to the truth.

Nevertheless, as disclosed by the researches of a decade just published by Professor L. Vegard, University of Christiania, there is still much ground to cover. He finds that only four of the spectral lines of the aurora, especially the characteristic green one, do not appear in nitrogen. The view held until now, that helium and hydrogen exist in the upper reaches of the air is thus dispelled. The green line has been supposed the product of an unknown light gas (geocoronium); but Prof. Vegard finds this impossible because the gas could not be dense enough at the level of the green line. He therefore concludes that the line is produced by nitrogen under unusual conditions of formation and electric radiation (unknown to *science* in *Secret Doctrine* days), and finally sets the whole problem down as not completely solved—thus another scientific mystery at the doorstep of the earth.

To understand the difficulty, it is necessary to recognize that nature has her own laboratory at the confines of the atmosphere, and that no atom passes beyond the pale in either direction without undergoing a change of physical characteristics. Conditions vary as much within the auras of different heavenly bodies as within those of human beings, for they are all just as much *alive,* though the life be—*to us*—subconscious. If the astronomer will turn to the many references to the aura in the writings of H.P.B., consult Walter Kilner's researches on the aura, remember that no science can stand alone any more than a human being, and *apply the law of analogy,* much more might be elucidated. Incidentally, H. P. B. said that "further familiarity with the northern streamers of the Aurora Borealis would help" in matters respecting the nature of matter.

From Problem to Problem

From death to death he goes who sees not the eternal unity of Life; from mystery to mystery he goes who recognizes not the records of Ancient Wisdom. A report in *Science Service* is worth publishing in full:

> "New sun-spots now appearing on the sun's disc are opposite in magnetic polarity to those that were seen during the last cycle. This discovery, by Dr. George E. Hale, of the Mount Wilson Observatory of the Carnegie Institution, is the result of over a decade of astronomical observations.

"The new observations are declared to be revolutionary and the findings unexplained. (Italics ours.)

"The spots, known to be centers of magnetic fields, travel across the disc of the sun two by two, each of a pair being of a different magnetic sign. Before the time of minimum sun-spottedness which occurred only a few months ago, the pairs had exactly the opposite arrangement of polarity from that exhibited by the new spots now appearing on the sun.

"This is taken to mean that the true cycle of sun-spots is just double the eleven and one-eighth years now assumed and that the spots pass through two minima and maxima before a similar condition is repeated.

"Just what effect this has on matters here on earth is yet to be determined, although sun-spots are known to affect both the magnetism of the earth and the solar constant of radiation.

"It is believed that the peculiar rotation of the sun which is faster at the equator than at the poles is related to sun-spot phenomena."

THE PRIOR KNOWLEDGE OF H. P. B.

Here we find collected the following facts known to H. P. B. and published in the *Secret Doctrine,* but which were not known to Science:

Sun-spots have to do with solar radiation.

Solar action is electrical.

Solar radiation affects terrestrial magnetic conditions.

Science knows little about the sun.

Before this, science has confessed her ignorance of the source of solar "heat" which is not heat at all; now she has a puzzle which will probably take more ingenuity in the solution than she possesses. We cannot give an answer to this question of magnetic reversal without embarking upon unsafe speculation; but science, if she deigned to do so, might well investigate H. P. B.'s statements that the sun as seen is comparable to a *reflection,* and also to a window cut into the *real sun,* which is vital and spiritual rather than mechanical and material.

STILL ANOTHER

Popular Astronomy remarks that "the precise relation of sun-spot activities to coronal form is now known; the reason for the dependence of one upon the other is entirely unknown." Another mystery. The answer, however, is more simple than in the last case. The corona is the *aura* of the sun, whose forms are determined by the action of its great *nervous channels* in conveying to and from the planetary bodies all the different correlations of force, electrical, gravitational, and *vital,* which maintain the bodies in their courses and the life upon them in activity.

Sun-spots are produced by the pulsations of the great solar *heart;* each pulsation eleven years long, as taught by the *Secret Doctrine.* Such "superstition" is anathema to science; but why is it that just now when experiment is disclosing undreamed of life and purposiveness in lower forms of existence, when the line between "organic" and "inorganic" is becoming hopelessly blurred, savants find it so impossible to think of the solar system in terms of purpose, *organization?*

Cycles

It is a curious characteristic of this stage of *Kali Yuga* that apparently intelligent and well-informed men hold outworn theories after they have become, to those who know the facts, as untenable as a flat earth. H. G. Wells sets down reincarnation as a "theory" due to a phase of thought which is passing; the phase which believed that action runs universally in cycles! And this at the precise moment when cycles are receiving such serious consideration and investigation at the hands of science as never before!

A weather cycle of 35 to 37 years has been established by Bruckner of Vienna. The most conservative scientific periodical in the country advertises a book on economic cycles. Dr. Thomas Reed fills a good part of a book with evidence as to the *septenary* cycles which predominate in embryology. Prof. J. W. Gregory shows indisputable evidence that the general temperature of the earth has not changed during geologic history, and that, therefore, the many local changes known must have been cyclic. Prof. Menzies discusses periodical accumulations of heat and destructions followed by re-evolution, and quotes Vedantic literature on the "Breath of Brahma." Dr. Eliot Blackwelder demonstrates that the history of the earth in all departments can be represented by a wavy line (cyclic graph), whose general average is the same.

From all sides comes a vague—and in some cases not so vague—scientific suspicion that there have been forgotten civilized races upon the globe. And the *Geographical Review* publishes a Supplement (October, 1923) dealing with a conference on cycles, in which the importance of the subject and the necessity of further investigation are stressed.

Yes, Mr. Wells, the Second Fundamental Proposition of the *Secret Doctrine* does indeed belong to an outworn phase of thought! Exactly as outworn as the action of gravitation.

A Continuing Injustice

In the *Literary Digest* of Feb. 24, 1923, is a recital of some of the wrongs of the Red Indians, past and present. It should be read and connected with the infamous attempt now going on to complete the robbery of the Pueblo Indians.

There has been no more brutal injustice than that perpetrated on the Indians throughout American history. True, the Indians were savage fighters; they tortured and murdered without distinction of age or sex.

But it is equally true that at first contact they were always willing to welcome the "white brother." Second and third contact was a far different story; the white man was promptly, and for the same reasons, placed in the class of the wolf and panther. Also, the long record of the Indian Wars comes very near showing as much brutal torture and massacre inflicted upon the Indian as was done by him.

> "If the red slayer think he slays, or the victim think he is slain, they know not the subtle ways I keep, and pass, and turn again."

Where are the murdered and despoiled Indians of the old days? *They are among us; and the mounting toll of savage crime and violence testifies to the nature of the Karmic ties we have made with them.*

In the meanwhile, our blindness to the elements of justice are heaping up the score against us, in this respect as in many others.

UNBRIDLED DESIRES

The recent printers' strike in New York, in which the newspapers o the city were forced to resort to a combined issue, threw more than one side light of great interest to the practical Theosophist.

It emerges that, advertising being stopped, many stores in the city nearly came to a standstill, and all suffered heavily from lack of trade; from which it is deduced (by the newspapers and advertisers) that newspapers and advertising are vital elements in the life and prosperity of a city.

Now, does anyone suppose that the people, for lack of whose trade the stores suffered, were in the meantime going hungry, without clothing, or even without any particular luxury which might occur to them, merely because newspaper advertising was shut off? Can anyone counter the deduction that these stores were subsisting chiefly as the result of a false and parasitic stimulus of the desires of the people, by the activities of advertisers and their mediums?

And if the people did not miss the things which they failed to buy during the strike, does it not follow that the people themselves as a whole would be more content if this over-advertising and over-selling were entirely eliminated?

As a matter of fact, our entire civilization, like that of the destroyed Atlantis of which it is the recrudescence, is *built* upon unnaturally stimulated desires.

The rôle of any desire should be that of the desire for water; felt only when an actual necessity, harmless in the sating, and fulfilled with a keen zest unknown in the whole category of falsely stimulated appetites, whether mental, moral, or physical. Were this very ancient teaching generally known and *experimented* with, the false excitement, misdirected labor, and unnecessary complications of life, would vanish almost overnight, giving place to a spontaneous and *self-creating* happiness, peace, and lack of strife and anxiety now undreamed of. And this needs not to stand as a speculation and unsupported statement, for *anyone* can try it out.

ERRATUM

In "Lookout" for December, 1923, we referred to the Cro-Magnon race as a highly evolved Neolithic which swept away the degenerate descendants of Atlantis, who were the Paleolithic. In reality the Cro-Magnon men *were* those same paleolithic Atlantean descendants, as the *Secret Doctrine* states, being here in accord with scientific opinion. The Neanderthals, who were driven out by the Cro-Magnon, were in all probability Lemurian. The article was written in temporary absence from the text-books, and the human memory is fallible.